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THE CHURCH AND THE WORLD

MISSIONS

Success of the Labor Temple

A few years ago the Presbyterian Board of Home Missions established a department of church and labor with Rev. Chas. Stelzle at its head. As a demonstration under difficult conditions the board established the Labor Temple at East Fourteenth Street and Second Avenue, Manhattan, New York City, using a one-time Presbyterian church for the purpose. So marked has been the success of the venture that \$200,000 have just been paid for the site, and the intention is announced of building there, as soon as money can be secured, a labor temple that shall be for the use, not merely of New York labor organizations, but be in a sense a national headquarters for labor interests. At present 4,000 working people in a month use the building, not to attend meetings merely, but to transact business connected with labor organizations. The plan is to provide an auditorium seating at least 1,500, to use a second floor for motion pictures, solely on educational lines, and to offer upper floors for offices for labor bodies. It is calculated that \$350,000 or \$500,000 will be needed to carry out the project, but Presbyterian leaders have committed themselves to it and plans are already being drawn. The success of the labor demonstration in which Presbyterians led has been far beyond expectation.

England Ends the Putumayo Atrocities

The British government after careful judicial inquiry has dissolved the charter of the rubber company responsible for the Putumayo atrocities. The result is the disgrace of certain well-to-do subjects of King George who preferred dividends to justice. Christian England is seeking to atone for the

wrong by sending a band of heroic missionaries to the Putumayo district. It will be difficult for the poor persecuted slaves to believe any white man can be their friend, but faith will in time remove suspicion, hate, and fear, and the red field of exploitation will become a field of victory for manhood, education, and an independent native life.

Woman's Century in Turkey

The leaders of Turkish thought are beginning to realize that education is the basis of female emancipation and educated women can possess great power in serving society and their country. Ahmed Jeodet Bey has been making an earnest plea for the education of his Turkish sisters. He conceives them to be potentially noble, sensible, and intellectual creatures, if they be properly educated and trained. He believes they see Turkey's present position more clearly than the men do and are quite capable of lending a hand to extricate their country from ruin. Mussulman girls have a strong desire for mental and moral advance and recognize the need of the time for the uplift of their sex, especially in the light of the calamities that have befallen their country. The writer seeks to vindicate his countrywomen from charges of inferiority and makes a plea to the women of his country to take the initiative through some organization however small, not only to train the children, but to train the women also for a proper appreciation of Turkish social and political life.

Recent Changes in Persia

The *Missionary Review of the World* for May, 1913, points out some profound and extensive social changes which have accompanied the rapid political changes in Persia

since 1905. There has been a growing sense of the inadequacy and futility of the old learning and old system of education. There is a questioning of religious sanctions, an increase of unbelief, and a breaking-free from the traditional trammels of religion which restrict intercourse between Moslems and non-Moslems. The appetite for knowledge has been awakened and craves satisfaction. An evidence of this is the fact that about one thousand children from Moslem homes, mainly from the upper and influential classes, over two hundred of whom are girls, are in attendance at Protestant mission schools in Persia. This represents a threefold increase in seven years.

Though there is no recognition of religious freedom and no guaranty of safety to any who renounce Islam, greater freedom prevails than in the past, and the profession of Christianity is attended with less risks. The number of converts is slowly increasing, and the relieving of the disabilities under which Christians have lived and worked give prospect for greater opportunity for progress.

The Significance of China's Call for Prayer

This is the first time that a non-Christian nation has officially recognized the Christian church in such fashion. This first recognition comes moreover not as a condescending favor but as an earnest entreaty for the help of the prayers of Christians in meeting the government's new problems. What a dramatic revolution since the efforts of the Peking government a dozen years ago to exterminate Christianity. The proclamation went so surprisingly far as to decree that government officials all over the empire should attend the prayer services of the native Christians on April 27. This means that the humble chapels throughout the land for the first time would see the dignitaries within their walls. The fact of this government proclamation and the presence of these officials in these Christian

meeting places will do more to establish the "face" of Christianity than any possible combined action of the missionaries and foreign boards.

Spread of Christianity in India

According to the *New Era* the recent census of India shows an increase of the Christian population in the last decade from 2,900,000 to 3,876,000, a gain of 30 per cent, while the population at large has increased 6 per cent. The progress of Christianity has been greater than that of Hinduism by five times, and seven fold greater than the progress of Mohammedanism. Alarm is felt by the leaders of thought in those religions at the very probable prospect of the Christian religion in time totally supplanting the others. Aside from the possibility of any great mass movements, if the present rate of increase be maintained India will be entirely Christian in 160 years' time.

Mr. Mott's Remarkable Work in China

The evangelistic meetings recently held by Dr. J. R. Mott for government school students in China, according to his own statements, surpass anything in his experience of twenty-five years. A second address was delivered one night in Canton to 1,500 who were turned away from the first meeting. In three night's meetings there were a total of 800 inquirers. The attendance was surpassed by that at Peking, where a still larger temporary auditorium was built, and again surpassed at Mukden with 5,000 at the first meeting and 1,000 inquirers the first day. Evangelist meetings were also held at other great centers.

A most significant thing about the meetings is the extraordinary whole-hearted co-operation of the government, the result of conviction on the part of officials that a republic is an impossibility without a moral foundation, and that the Christian religion is the best agency for securing this moral

foundation. This co-operation revealed itself in very many ways and occasions, as for instance, in Mukden the governor voluntarily assumed the entire cost for erecting a special building. The commissioner for education presided at the meeting and emphasized the call for inquirers. China is clearly sympathetic with the

Christian propaganda, and instead of the old official opposition, cordial, intelligent, and thoroughgoing co-operation is manifest at every point. Very thorough efforts are being made to follow up the work only begun at the campaign meetings, and to make it permanent.

RELIGIOUS EDUCATION

The Boy of High-School Age

Bird T. Baldwin, professor of psychology and education in Swarthmore College, has the following in substance, to say in *Religious Education* for April, relative to the moral and religious development of the boy of high-school age.

Commenting first on the elimination of adolescent boys from the Sunday school, he mentions as some of the causes for the same on the boy's part, his failure to realize the need of moral and religious training; his feeling "too big" for the Sunday school; or, again his parents do not attend; his associates are not there; and on the other hand the aims and organization and methods of the Sunday school are not in harmony with the boy's particular needs at this time; you cannot change boy nature; the Sunday school must be adjusted to the boy and freer and less conventional methods used.

One great cause of elimination is the failure of the teacher to understand boys of this age. The boys' interests and feelings must determine methods. With the boy it is a time of the awakening of social instinct and of rapid growth in moral judgment, a time of visions and the birth of ideals which are likely to be as fleeting, temporary, and shifting as his own experiences. These conflicting attitudes call for patience, resourcefulness, and sympathy on the part of the teacher who should undoubtedly be a man who is acquainted with the interests, problems, and activities of boy life. The boy resents all efforts to be made good.

His ideals and desire to co-operate afford opportunity for directing his good inclinations along the line of usefulness, moral action, and happiness. The teacher must use the social group tendencies which largely determine and control the boy's ideals and activities as moral educative forces.

Sunday schools should not be graded according to chronological age, but on the basis of physiological age and social interests. As a general rule, taller and heavier boys are further developed physiologically and mentally than their shorter and lighter companions.

This first period of adolescence is one normally of emotional religious experiences, and of true moral awakenings which arise mainly from the social instincts of loyalty, co-operation, and self-direction. Reactions counter to moral development are therefore to be met, not by punishment or scolding, but rather the modification or substitution of new interests. The adult male leader should utilize the boys' group instinct and fondness for association, by organizing the boys into small clubs, in an unobtrusive way and on a substantial social foundation with a well-formulated purpose. The great success of the Boy Scouts movement rests in the main on its direct appeal to the spirit of loyalty, predatory interests, co-operation, and moral courage.

Traveling Libraries for Ministers

Many people suppose that the book education of a minister is completed in a